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before? It is said, that the difficulties which one must overcome who would learn Assyrian are so many and so great that such work is entirely out of the question. This may have been true five years ago, but it is not to-day. With Prof. Haupt at Baltimore, Prof. Brown at New York, and Prof. Lyon at Cambridge, what better advantages could be desired? We are assured, moreover, by an eminent Assyriologist, that the language is not so difficult as it is popularly supposed to be. To a man well-acquainted with Hebrew, Assyrian is no more difficult than is the Hebrew to one, who, for the first time, takes up Hebrew. At our request Professor Lyon has kindly furnished a list of books for those who desire to begin the study of Assyrian. Not all of these books need be purchased at once. The list includes the most valuable books yet published in this department. Why should not every well furnished public library, whether of college or city, purchase a set of these books, and thereby render it possible for some one to take hold of this study, who for lack of means would otherwise be prevented?

## QUESTIONS AND ANSWERS.

1. How is the vowel  $\hat{u}$  in the H $\ddot{o}$ ph'al of  $\text{ע"ע}$  verbs to be explained? G.  
The form  $\text{הוֹסֵב}$  is for  $\text{הֶסְבֵּב}$ . With this is to be compared  $\text{הוֹשֵׁב}$  for  $\text{הוֹשֵׁב}$ , from  $\text{יֹשֵׁב}$  ( $\text{וֹשֵׁב}$ ) and  $\text{הוֹקֵם}$  for  $\text{הֶקֶם}$  from  $\text{קֵם}$ . In  $\text{הוֹשֵׁב}$ , the origin of  $\text{ו}$  (=  $\ddot{u}$ +v) is evident. In the case of  $\text{הוֹקֵם}$ , it has been suggested that  $\text{הֶקֶם}$ , by the transposition of  $\text{ו}$ , becomes  $\text{הוֹקֵם}$ , and this  $\text{הוֹקֵם}$ . It may be, however, that both verbs  $\text{ע"ע}$  and  $\text{ע"ע}$  merely follow the analogy of verbs  $\text{פ"פ}$ . The difficulty lies in the fact that while  $\ddot{a}$  of the Q $\ddot{a}$ l, N $\ddot{i}$ ph., and H $\ddot{i}$ ph., is heightened to  $\bar{a}$ , and  $\ddot{i}$  of the H $\ddot{i}$ ph. to  $\bar{e}$ , the  $\ddot{u}$  is *lengthened* to an unchangeable  $\hat{u}$ , rather than heightened to a changeable  $\bar{o}$ . Unless some such explanation as the one given, which, indeed, is only an expedient, is adopted, the  $\hat{u}$  must be regarded as irregular, and may be compared with the  $\hat{i}$  of the H $\ddot{i}$ ph., where in accordance with the laws of the language, we should have expected  $\bar{e}$ .

2. On what principle is the Article prefixed to the construct Infinitive  $\text{דָּעַת}$ , as in Gen. II., 9,  $\text{עֵץ הַדָּעַת טוֹב וְרָע}$ , and Jer. XXII., 16,  $\text{הֲלֹא-הִיא הַדָּעַת אֹתִי}?$

It being understood that neither an Infinitive construct nor a noun in the construct state may receive the article, it may be said:

1) That four times out of seven (1 Kgs. VII., 14; Hos. IV., 6 (twice); Dan. XII., 4)  $\text{דָּעַת}$  treated as an abstract verbal noun, and not as an Infinitive construct, receives the article according to Ges., 109. 3. c). Here may be compared

(a) the nominal form  $\text{דָּעָה}$  which is also sometimes used as an Inf. (Ex. II., 4); and

(b) the two cases of  $\text{הַשְׁבֵּת}$  (1 Kgs. X., 19 and 2 Chron. IX., 18); the former case showing that while  $\text{דָּעַת}$ , the Inf., may be used as a noun,  $\text{דָּעָה}$  the noun (cf. also  $\text{רָדָה}$ , Gen. XLVI., 3) may be used as an Inf.; the latter showing the possibility of the  $\text{פ"ו}$  Infinitive being used substantively.

2) In Gen. II., 9, 17, where  $\text{דָּעַת}$  is found not only with the article but also

with a following noun in some manner dependent on it, it is insufficient to say either (a) that, contrary to the rule, דַּעַת has the article simply to make עֵץ definite (*Green's Chrestomathy*), or (b) that this is one of twenty-five cases in which a noun in the construct state has the article (*Kalisch*), or (c) that דַּעַת, an Infinitive, has the article because דַּעַת טוֹב וְרָע is regarded as one word (*Keil*). The true explanation is that דַּעַת, a verbal substantive, receives the article as expressing an abstract idea, and governs an object in the accusative just as the verb from which it is derived would do. Although the verbal nouns, having the form of an Inf., are found both with the article and with the accusative, but never with both at the same time, דַּעַת, inasmuch as it is used as a substantive more than the other Infinitives, and receives in these texts (*Gen.* II., 9 and *Jer.* XXII., 16) a special emphasis, not only as a noun has the article, but also as a verbal noun takes an accusative.

3. Is the use of אֵת as the sign of the definite object constant or somewhat variable? McC.

In answer to this question it may be said: 1) אֵת is *necessary* only with pronominal suffixes where they must be separate from the verb; (2) its use with nouns, is variable, being used more commonly before names of persons than of things; 3) it is used much more rarely in poetry than in prose, and in the earlier literature than in the later. The fullest treatment of the particle will be found in Ewald's *Hebrew Syntax*, pp. 36-39.

4. What is the force of the construct state in עַל-יָד יְמִינָךְ, *Ps.* CXXI., 5?

C. C. H.

Compare the same phrase in *Judg.* XX., 16; 2 *Sam.* XX., 9. The exact force of this case is expressed in English by a noun and an adjective, *thy right hand*; e. g. שׁוֹק הַיָּמִין *the right leg*; כָּל-עֵין יָמִין *all the right eyes*, 1 *Sam.* XI., 2. The relation is the explicative or appositional, *Ges.* 114. 3, 116. 5; *Mueller*, 79; *Ewald*, p. 88.

## ➤BOOK NOTICES.◀

### DELITZSCH'S HEBREW AND ASSYRIAN.\*

This book is a reprint of seven articles printed in the *Athenæum*, May-August, 1883. The purpose of the book is a definite one, viz., to show that not from Arabic, as hitherto, but from Assyrian, must be obtained the assistance needed in explaining (1) many Old Testament passages which have not yet been settled; (2) many single words, such as the names of certain animals referred to in the Levitical law, the names of plants, nouns and verbs of rare occurrence, and even verbs of common use, some of which have several derivatives; (3) some grammatical questions. It is claimed that the value of Arabic, for Hebrew lexicography, has been greatly exaggerated, and that Assyriology is actually inaugurating a new era in this depart-

\* *The Hebrew Language*, viewed in the light of Assyrian Research. By DR. FREDERIC DELITZSCH, Professor of Assyriology in the University of Leipzig. London: Williams & Norgate. 7½x5. Pp. XII., 71. Price, \$1.25.